Printed for Isaac Cleave at ye Signe of ye Starr next to Serjants Inn in Chancery Lane

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THE

Book of Rates

Now used in the

Sin Custom-house

Of the Church and Court of

ROME.

CONTAINING

The Bulls, Dispensations, & Pardons, for all manner of Villanies and Wickedness, with the several Sums of Monies given, and to be paid for them.

The Second Impression,

To which is added the New Creed of the Church of *Rome*, and several other remarkable things not in the former Addition.

Published by *Anthony Egane*, B. D. late Confessor General of the Kingdome of *IRELAND*, and now through the Mercy of God Minister of the Gospel according to the Reformed Religion.

Ephes. 5. 12. *For it is a shame even to speak of those things which are done of them in secret.*

Licensed according to Order.

LONDON,

Printed for *Isaac Cleave*, at the Sign of the Star next to Serjeants-Inn in *Chancery-lane*, 1678.

UMI

TO THE READER.

I Hope you will be ſo charitable as to believe it is neither Gain nor advantage hath invited me to lay open this Warehouſe & thus to Publiſh theMerchandiſe of the Popiſh-Market, nor any hope thereby of ſupporting my own Intereſts (ſince I know well enough how many Enemies a work of this nature will make me among ſome men) it being only to let the world ſee that the abuſes that were long ſince diſcovered in the Popes Diſpenſations, are yet ſtill in being; as is viſable enough by the Rules and Impoſts of their Chancery, being neither ima-

ginary, nor yet forged upon the Anvil of Mallice as ſome perſons will be ready to perſwade thoſe poor ſouls, who never had any knowledge of the corruptions of the Court of *Rome*, nor of the nature of its traffick, a great part of theſe Papers I cannot command at preſent, by reaſon of my abſcence from my native Country, or elſe I would have inſerted them all, which would have farther laid open their abominable practices, though perhaps this may be ſufficient (if not too much in ſo nauceous a Subject: the papiſts without doubt will diſown it, and ſay that this is a meere fiction, and that ſuch things are not practiſed in their Church, but I am ready to prove by my own knowledge and experience, all I here alledge to be true, and able to make good, that all the Arts of Man could not have invented more groſs or villanous ſins than the *Popiſh* Clergy do put to ſale, ſo that none but theſe ſhrinemakers which mantain their worldly pomp and greatneſs by ſuch handicrafts, could have invented ſuch a way of wiping out ſins ſo deſtructive

ctive to a good Life, and the main design of the Christian Religion, so that if you will but examine, and seriously consider the particulars, you will easily be convinced that none but themselves could be the Authors of it. *I* can safely say that there are hundreds even of the ordinary *Priests*, that know not what it means, because that these *Arcana Imperii* are always kept close from them and reserved on purpose for certain persons called Apostolick *Pœnitentiaries*, to whom the Absolution of perticular and hainous sins is committed (as it was to my self in *Ireland* within these four years) and of such persons there may be one or two in every City or Dioces which before they receive that power, must take an Oath of secrecy never to reveal the Misteries of their Church and to Keep them from the knowledge not only of the Layety, but also of the ordinary *Priests* and Fryers, & especially from any man that is suspected to be of so acute parts, or of so much Learning or honesty as might make him scruple their authority, and neither may it per-

haps have come to the knowledge of ſome half-witted fellowes, who either for Lucre or Liberty, neither ſtick to the one Religion or the other, of which ſort of people we have divers amongſt us in this Kingdom, whoſe names are not worth the mentioning by either party, but as to thoſe ſins commonly called reſerved cauſes, if any man ſhall acknowledge himſelf guilty of any ſuch, in confeſſion to an ordinary Confeſſor, He can only tell him where the *Popes* Bankers reſide, who are to abſolve him, and will gladly receive him, ſo he bring with him the price of his ſin, and this great *Pœnitentiary* is thereupon to procure a Bull of Indulgence and pardon for all wicked perſons offending in the cauſes here ſet down, and divers others.

I would have ſaid more upon this ſubject, and ſet forth more of their cheats and Artifices, but I hope within ſome time to be at more leiſure, and to have better opportunities of ſetting forth their pranks and pollicies to the view of the World.

I ſhall now only beg of you to aſſiſt me with your prayers for the converſion of thoſe miſcreants which have ſo highly deſerved Gods juſt Indignations, ſince there is no greater ſigne of his anger then when he ſtrikes men with ſuch blindneſs of underſtanding that they take for Oracles whatever the Jugling Prieſts have invented for their own unlawful Gain, and as it were make a mockery of God himſelf, men who can ſcarce be believed to have any hopes or thoughts of a life after this. I humbly ſubmit the treatiſe to the judgment of the kind Reader, and if he think the pains I have taken, may any way ſerve to demonſtrate to the World the inormities of the Court and Church of Rome, and perhaps convert ſome that are drunk with its cup of abomination, I ſhall then reſt ſatisfied that I have not ill imployed my time; I pray God to continue amongſt us the purity of his Goſpel and preſerve our Clergy from the ſin of coveteouſneſs, that ſpiritual Idolatry, which firſt debaſed the Church of Chriſt from its primitive purity, and to convince

vince if possible, those poor deluded creatures, which are sold as slaves to this successor rather of *Simon Magus*, than *Peter*, and to unvail the darkness of his Kingdom, which God of his infinite mercy and goodness grant according to the hearty prayers of,

Your servant in Christ

ANTHO. EGANE.

An *ADVERTISEMENT.*

READER if there be any Figures or sums mistaken in the Print, or otherwise; it is not material or any wrong to the Church of *Rome* for by the same Conscience and Rule they can impose twelve pence, in this Case they may impose a pound, as for the forms of Bulls, Dispensations, and pardons, they are all according to the Cannon Law of their Church, the truth of which they are ready to make good who made a Transcript out of their Chancery Records and fitted this for the Press.

THE

New Creed

OF THE

CHURCH of *ROME.*

1. THe Apoſtolick and Eccleſiaſtical Traditions, and other obſervances and conſtitutions of the Church, do I firmly admit and embrace.

2. Alſo the Sacred Scriptures, according to that ſence which our holy Mother the Church hath holden, and doth hold, (whoſe Office it is) do I admit, neither will I ever receive and expound it, but according to the uniform conſent of the Fathers.

3. I do alſo profeſs, that there be truly and properly ſeven Sacraments of the New Law, Inſtituted by our Lord Jeſus Chriſt, and neceſſary to the Salvation of Mankind, though all be not neceſſary for every man: That is to ſay, Baptiſm, Confirmation, the Euchariſt, Penance, Extream Unction, Order, and Marriage: And that they confer Grace, and that among theſe, Baptiſm, Confirmation and Order, cannot be reiterated without Sacriledge: Alſo the received and approved Rights of the Catholick Church, uſed in the ſolemn Adminiſtration of all the aforeſaid Sacraments, I receive and admit.

4. All and every the things which concern Original Sin and Juſtification, were defined and declared in the holy Council of Trent, I embrace and receive.

5. Alſo I confeſs in the Maſs is offered to God, a true, proper, and propitiatory Sacrifice for the Quick and the Dead; and that in the moſt holy Euchariſt, is truly, really, and ſubſtantially the Body and Blood, with the Soul and Divinity of our Lord Jeſus Chriſt, and that there is made a Converſion of the whole ſubſtance of the Bread into his Body, and of the whole ſubſtance of the Wine into his Blood, which converſion the Catholick Church calleth Tranſubſtantiation.

6. I confeſs alſo, that under one kind only, all and whole Chriſt, and the true Sacrament is received.

7. I do conſtantly hold there is a Purgatory, and the Souls detained there, are holpen by the Suffrages of the Faithful.

8. And likewiſe, that the Saints Reigning with Chriſt, are to be Worſhipped and Prayed unto, and that they offer their Prayers to God for us: And that their Relicks are to be Worſhipped.

9. And moſt firmly I avouch that the Images of Chriſt, and the Mother of God, always a Virgin, and other Saints, are to be had and retained, and that to them, due honour and veneration is to be given.

10. Alſo, that the power of Indulgences was left by Chriſt in the Church; and I affirm the uſe thereof to be moſt wholſome to Chriſts people.

11. That the Holy Catholick and Apoſtolick Roman Church is the Mother and Miſtriſs of Churches, I acknowledge; and I Vow and Swear true obedience to the Biſhop of *Rome*, the Succeſſor of St. *Peter* the Prince of the Apoſtles, and the Vicar of Jeſus Chriſt.

12. And

12. And all other things likewiſe do I undoubtedly receive and confeſs, which are deliver'd, defined, and declared by the Sacred Canons, and General Councels, and eſpecially the Holy Counſel of *Trent*; and withal, I condemn, reject, and accurſe all things that are contrary hereunto, and all Hereſies whatſoever condemned, rejected, and accurſed by the Church: and that I will be careful of this true Catholick Faith (out of the which no man can be ſaved, which at this time I willingly confeſſed, whole and inviolate to the laſt gaſp, and by theſe that are under me, or ſuch as I ſhall have charge over in my calling; holden, taught, and Preached to the utmoſt of my power, I the ſaid *N.* Promiſe, Vow, and Swear, ſo God help me, and his Holy Goſpels.

Our Pleaſure is, That theſe preſent Letters, according to cuſtome, be read in our Apoſtolick Chancery, and that they may be the more eaſily known unto all men, that they be there Copied and Imprinted.

It ſhall not be lawful therefore for any man to infringe this our Will and Command, or by audacious boldneſs to contradict the ſame, which if any man ſhall preſume to attempt, Let him know that he ſhall incur the indignation of Almighty God, and of St. *Peter* and St. *Paul*, his bleſſed Apoſtles, dated at *Rome* in the year of the Incarnation of our Lord 1564. *Id Novemb.* The 5*th* Year of our Papicy.

Feb. Cardinalis Ceſius
Cæſ. Glorierius.

The Indulgence of St. James *for the* DEAD.

IN the Name of the Lord Amen. Be it known unto all men, That our holy Lord *Alexander* the Sixth, Pope, hath by his Letters Apoſtolical, granted that the dead, for whoſe Soul any one ſhall give or ſend the Twentieth part of a Ducat, towards the Building of the great Hoſpital of St. *James*, in the City *Compoſella*, commonly called St. *Jago* in *Spain*, for the Hoſpitallity and curing of all poor people, ſtrangers, and diſeaſed people whatſoever, to be received therein, that they may be made partakers of all the Prayers, Litanies, Suffrages, Holy Maſſes, Faſtings, Alms, and of any other Pious work that ſhall be done or celebrated in the aforeſaid Hoſpital, and in its Chappels for ever; and for that you the Overſeers, have paid the aforeſaid ſum to the Meſſenger appointed by the General Adminiſtrator of the ſaid Hoſpital, your Souls may be partakers of the aforeſaid benefits; Therefore the preſent Letters are given you, under the Seal and Writing of the aforeſaid Adminiſtrator, on this condition, that you keep them to your ſelves. Dated the *9th* of the *10th* Month, in the year one Thouſand Five Hundred and Three.

FINIS.

CERTAIN

Decreed Impoſitions

OF THE

Chancery Court

Of the Church of

ROME.

Of *Marriage.*

	l.	*s.*	*d.*
IMPRIMIS,			
THey that Marry in the fourth Degree, muſt pay for a Diſpenſation the ſum of	02	04	06
They that have committed Fornication in the fourth Degree, notwithſtanding their conſanguinity which they well knew, ſhall pay	30	00	00
For Legimating of Children that ſhall be born of a Conjunction in the fourth Degree	19	00	10
Thoſe that have contracted in Matrimony in the			

	l.	s.	d.
fourth Degree, and being ignorant of their Conſanguinity and after being ſenſible of their relation, having carnally accompliſhed their Marriage, muſt pay for their Diſpenſation	27	00	06
They who have carnally ſinned in the fourth Degree, being Ignorant of their Conſanguinity, their Diſpenſation is	16	00	06
For ſuch as have been ſenſible of their own Conſanguinity in the fourth Degree, and nevertheleſs contracted in Marriage *licet non conſummatum*, their Diſpenſation is	39	00	10
But if that Marriage be conſumated and carnally accompliſhed, you are to agree with the Prelate, for the legitimating of ſuch Children as were born before a Divorce given by the Ordinary, at the requeſt or unanimous conſent of both parties, the Diſpenſation is	09	00	20

A Marriage in the fifth Degree.

WHether it be of Conſanguinity or affinity is diſpenſed for the ſum of	40	00	04
Beſides the gratifying of the Prelate for a Marriage in the ſecond egree, whether it be for Conſanguinity or affinity the Pope himſelf or his particular Emiſſary, is to give the Diſpenſation for	100	15	06
The Diſpenſation of Marriage in the firſt Degree of Affinity, is made only in Conſcience, yet youare to pay, or according to the ability of the party	1000	02	6

A Diſpenſation for Goſſips.

FOr ſuch as are of a ſpiritual affinity and ſhall be contracted in Marriage	17	00	09
In all other cauſes belonging to Goſſips, none but the Pope or his publick Penetentiary *ſede vacante diſpenſis jur.*	50	00	03

If an Adulterer or a married man ſeeks his wifes deſtruction, he cannot obtain any Diſpenſation to marry ano-

	l.	s.	d.
another, but if he hath contracted Marriage and that the matter be kept ſecret, he is diſpenſed with in Conſcience, but he ſhall pay	36	01	00
If a married Man attempts to kill his Wife, and effects it not, and that he hath not promiſed Marriage to another he may have a diſpenſation to Marry another, after the death of the firſt for	29	02	09
If a married Man before the death of his married Wife marries another being ignorant of the firſt Marriage, if it ſo happens that the firſt Wife dyeth he ſhall take to him the ſecond, provided the Ceremony of Marriage, be renewed, and he cannot be divorced, without the conſent of his Wife, who was ignorantly Married or contracted unto him before, and then the Diſpenſation ſhall coſt	19	02	09
If a Man who has been a long while abſent, ſuppoſeth that his Wife is dead, and he marrieth another, and liveth with his ſecond as with his firſt, during the time he ſuppoſed his former to be dead: but if his firſt Wife ſhall happen to come again, he ſhall forſake the ſecond and live with the firſt, but he ſhall pay for his tranſgreſſions	29	02	09
A Diſpenſation for ſuch as have vowed Chaſtity during life is given only by the Pope, or by ſome extraordinary great Prelate, but it ſhall coſt	16	05	06
He that hath vowed to be a *Monk*, ſo that the Vow be not ſolemn, he may be diſpenſed with according to Conſcience for	15	04	01
But if in his Diſpenſation be added this clauſe, *that if his Wife die, he ſhall be obliged to keep his Vow*, yet he may have a Diſpenſation to Marry again for	27	03	06
If a Man who hath taken holy Orders (provided it be kept ſecret) happens to Marry, he may have a Diſpenſation for keeping his Wife as long as ſhe lives, provided that he ſhall not Marry again after her deceaſe, only he ſhall ſay his Divine office upon Feſtival days, and that by way of ſatisfaction, and he muſt alſo pay for his Diſpenſation	35	04	00

The Diſpenſations for Jews.

A Diſpenſation for a Jew, for having a Synagogue in his own Houſe ſhall coſt —— 300 01 06
For erecting a new publick Synagogue muſt be paid — 600 15 00
A Jew that will be authoriſed to practice Phyſick, or Chyrurgery, with the Clauſe of Aſſiſtance, muſt pay — 60 15 00

Diſpenſations on the Age of thoſe that take Orders.

A Child at ſix years old ſhall pay for his Clerkſhip and firſt Matriculation —— 19 02 04
A Youth of ſixteen ſhall pay for his being made Sub-Deacon the ſum of —— 22 03 05
At ſeventeen years —— 16 02 00
For being made Deacon at the Age of eighteen —— 32 00 00
At nineteen for the ſame —— 16 00 00
For being ordained Prieſt at two and twenty —— 32 02 00
At four and twenty for the ſame —— 16 00 00

To take Orders, where, when, of whom, and in what number one pleaſeth.

TO take Orders, from any other but his own Biſhop, the firſt Clerkſhip and the four ſmall Orders is — 14 01 00
To take according to a mans will, one, two, or all the Orders, muſt be paid —— 32 02 10
For taking Orders, except in *Ember* week, is —— 10 02 10
For taking Orders from ſuch as have Authority, to uſe Benediction from an Abbot —— 34 02 00
From a Biſhop —— 24 00 00

Diſ-

	l.	s.	d.

Diſpenſations for ſuch as are Defective or bewitched in any of the Members of their Bodies, in order to take Orders.

FOr a man that wants any member of his Body if he takes Clerkſhip, as to the four ſmall Orders —— 36 02 00

For him to be admitted to Orders of higher degree muſt be paid the ſum of —— 46 03 00

If he hath loſt one or more of his fingers, a Diſpenſation for holding a Benefice ſhall coſt him —— 52 03 06

But if he hath almoſt loſt his left Eye, he muſt pay —— 40 00 00

Yet with a Proviſo, that he holds his Book, or a Sheet of Paper containing the Canon of the Maſs, on the middle of the Altar; but if he hath loſt both his Eyes, or one of his ſtones, he muſt pay —— 56 02 00

But if he be deprived of all his Privy-Members, he muſt pay —— 112 03 06

For ſuch as have taken Orders legally as they ought to have done.

FOr thoſe that ſhall take Orders under age, the Diſpenſations ſhall coſt —— 07 02 03

For the Irregularity of one that hath taken Orders from any other Biſhop but his own Dioceſian, without leave from his Prelate, muſt pay for his Diſpenſation —— 07 02 03

If a Bull carries a retention of a Benefice, the Diſpenſation ſhall coſt —— 13 03 08

For him who hath taken Orders unlawfully it will coſt 07 02 03

And if there be a retention of a Benefice he muſt pay 13 03 08

For a man who by the collection of a full tenth, was admitted into Orders, that is to ſay, without taking or bringing Credible Witneſſes to aver the Truth, his Diſpenſation ſhall coſt —— 07 02 02

For one who by expreſs Orders, Renounceth the Orders of a Deacon, or Sub-Deacon, which were before conferred upon him, he is to pay —— 12 03 07

He that in one and the ſame day hath taken two or more Orders, to the end he may immediately officiate, He ſhall pay for his Diſpenſation —— 06 02 06

Dispensations for such as are imployed in the Service of the Church without taking Orders.

IF any one being neither Deacon or Sub-Deacon, and exercise such an Office, he must pay ——— 12 03 06
And if he hath a Bull for a Benefice, he is to pay ——— 18 04 09
If any one who is not a Priest shall take upon himself to say Mass, or to Administer the Sacraments: if he intend to take Orders afterward, his Dispensation shall cost ——— 36 09 06

Dispensations for Bastards.

FOr admitting a Bastard after the old manner to Holy Orders: and to capacitate him to hold a Living, wherein is a *Cura animarum*, he pays ——— 05 01 01
And if that the Clause of impowering him to change his Benefice be added, he is to pay ——— 07 07 03
If a Bastard knowing himself to be so, and afterwards shall take Orders he must pay ——— 07 07 03
If he change his Benefice he is to pay ——— 06 02 00
If he changeth two, he is to pay ——— 12 04 00
If three, ——— 18 04 06
But if he officiate in the behalf of his Father, present, or absent, he must pay ——— 07 02 00
And if he be a Bastard found by chance he pays ——— 06 02 00

Dispensation Priest. ## *Dispensations for Monks Bastards.*

FOr a Mendicants Bastard turning Monk: his Dispensation is ——— 06 02 08
For a Mendicant to be made Provincial of an Order, or first Guardian, or capasitated to any other Dignity:

if

	l.	s.	d.
if Monks that have Revenues, and not Minors or Mendicants, they may have a Diſpenſation for as high as an Abbot for	01	01	00

Diſpenſations for ſuch a Perſon as was once married and at the ſecond, took a Virgin to his Wife,

FOr a man who hath been once Married, he may after her deceaſe be admitted into Orders paying for his diſpenſation	06	02	00
And if he will enjoy priviledges he muſt pay	02	09	09

Diſpenſations for perſons that have had two Wives.

A Man that hath been twice married ſhall be admitted to his firſt Clerkſhip, or to the four ſmall Orders, paying for his Diſpenſation	12	03	04

For the Apoſtolical Chamber.

BUt if in his Bull is added this Clauſe, if he chance to Marry again he ſhall pay	18	04	09
And if the Aull contain this Clauſe if it happen he hath already had two Wives and that he ſhall marry the third, he ſhall pay	06	04	08
And if this Bull for a Man that hath had two Wives and is a Widdower, diſpences With him to have or to keep one ſimple Benefice, he ſhall pay beſides the aforeſaid Tax	24	06	00
He that being married, and conceals that he had two Wives, and yet takes his firſt Clerkſhip, muſt pay	21	05	06
A Knight that hath had two Wives, and after being a Widdower, if he enters into the four firſt Orders, he ſhall pay for his Diſpenſation	12	03	06

	£.	s.	d.
A man having had two Wives, having already procured his Dispensation from the Pope to enter into Orders, and to Officiate the place of a Canon, may yet have a faculty for two equal Benefices, paying only	24	06	00

Pardons and Dispensations for Soldiers.

HE that being a Soldier for the Catholique Cause, and neither kils nor wounds in War, nor causeth none to do it, is to pay	36	09	00
All Priests who have assisted at the Judgment, or given their advice in writing in any Criminal Cause shall pay each person	36	09	00
If any man shall strike a Clerk or Priest, he shall pay the full sum of	06	02	00
But if an Abbot or Prelate, it must be	12	03	06
If any man shall strike a Bishop, or such an extraordinary great Prelate, it must be	24	06	00

Dispensations for wounding persons.

HE that wounds any one of the Clergy in any of his Members, his pardon and Dispensation shall cost	18	04	09
But if it be a simple Pardon without Dispensation, it will cost	06	02	00
He that wounds an Abbot or principal person of any Order, must pay	06	00	00
If a Bishop, it shall be	12	00	00
But if one Lay-man wounds another, he is pardoned for	00	00	06

Dispensations for Murders or wilful Homicides.

A Murderer having taken his first Orders, can have a Dispensation for holding one simple Benefice, and if that be not sufficient, he may have two or three; hiring his Pardon for the murder he hath committed, for	12	05	06

But

	l.	s.	d.
But if he will have the priviledge of the Clergy, he must pay	18	04	00
If it be with the Inhibitory Clause, it will cost	30	07	06
To have a Dispensation for holding three Benefices, except the Bull Runs so that he may hold as many Benefices as he stands in need of, he is to pay	01	18	02
But if he hath the Bull to his advantage, he pays	24	06	00
But a person being wounded, and dyeth not of the blow that he hath received, but through want of good attendance or the like; or if he that gave the wound intended not to kill him, he may have a dispensation for the order of Priesthood, and hold Ecclesiastical Benefices for	36	09	00
The Dispensation of a Murder perpretated by a Bishop or Abbot; or by the cheif of an Order, or Knight, it shall cost	50	12	06
If a Fryer, or Guardian of a Monastery kills a man, it will be	40	09	00
A wilful murderer having already taken Orders, and was before dispensed withal to sing a Hail *Mary* in the Church, if he has power impowred to hold an Ecclesiastical Benefice, he is to pay	36	09	00
But if there be many accessary to the murder, every two are to pay amongst them	50	12	06
If one be found guilty of many Murders, in the same time and quarrel; he is to pay for his Dispensation	36	09	00
If in several quarrels he must pay double	50	12	06
For an ordinary man which hath committed murder, is rated at will, according to the circumstances of the place and time, and as the Prelates shall think fit.			

Dispensations for accidental Murders.

For a Clerk

IF one would have a Pardon, *ad Cautelam*, as they term it, it will cost	18	04	09
If he that hath killed a Man, did use his endeavors to avoid it, but was forced to the fact in *se defendendo*, he shall pay but	36	07	06

	l.	s.	d.
If a Man happen to be murthered accidentally, the Murtherer is to pay for his Diſpenſation,	09	03	06
If a Clark of the Church hath killed one in his own defence, he muſt pay for his Diſpenſation	06	02	00
And if the Clauſe of aſſiſtance be in it, it will coſt	12	04	00
If it be for a Cautela, or for Aſſurance for the future, he ſhall pay	21	04	06
But if it be with the inhibitory Clauſe its price is	36	09	00
For a Murder perpetrated in the defence of another, a Diſpenſation for ſaying Maſs for,	30	07	06
Diſpenſations and Pardons for Biſhops or Abbots or ſuch Prelates; for wilful Murders, are	50	12	06
For Prieſts and ordinary Clergy men	40	10	00

For Murtherers of Prieſts.

A Lay man having murthered a Prieſt, ſhall be pardoned for	06	02	00
A ſimple Clark or Prieſt, or one Who hath taken Orders, ſhall pay if he be interdicted from exerciſing his function,	06	02	00

If there be a Rabble or a number of people when a Murther is committed, the chief ſhall pay a whole Tax, and the reſt half.

If one Man in the ſame time kills more than one Prieſt in the ſame quarrel, he muſt pay for his pardon	06	09	03

But if he hath killed many Prieſts at ſeveral times, he ſhall pay a whole Tax to the firſt, and a half for the reſt.

If he who hath killed a Prieſt deſires to be pardoned, and would change his publick Penance to a private, he ſhall pay	18	04	06
He that kills a Biſhop or any other Prelate, he muſt pay,	36	09	00
He that having killed a Prieſt, if he holds his Benifice, muſt pay for his Diſpenſation,	02	02	00

Diſpenſations for ſuch as have killed Lay-men.

FOr Murthering a Lay Man, the Diſpenſation is, —— 03 02 04
But if one hath killed many Lay-men in one quarrel, he is Taxed but for one, and his Diſpenſation is according to the Confeſſors diſcretion —— 04 01 08

Diſpenſations for Parricides.

MUrthers committed on the Perſons of Father, Mother, Brother, or Siſter, each perſons Diſpenſation will coſt —— 04 01 08
If any Perſon hath Killed or Murthered his own Wife, it ſhall be rated as that of Patricide, *viz.* —— 04 01 08
And if he who hath Murthered his own Wife, and marrieth another, his Diſpenſation is —— 08 02 09
And if thoſe who have aſſiſted the Husband in the Murthering, are included in the Pardon or Diſpenſation, the Tax is —— 02 00 00

Diſpenſations for ſuch as have killed their own Children.

IF either Father or Mother, Siſter or Brother, do ſtrangle or ſmother an Infant, they are to pay —— 04 02 00
But if a ſtranger that hath Murthered an Infant, he pays as far as a Lay Man, *viz.* —— 03 02 04
But if the Father and Mother do ſtrangle the Infant of an unanimous conſent they muſt pay —— 06 02 00

Diſpenſations for Women that Miſcarry.

SHe that takes any potion to deſtroy the fruits in her Womb, or the Father who cauſeth his Wife to take the ſame, they are to pay —— 04 01 08
But if a ſtranger that giveth the Potion, he ſhall pay — 04 01 08

Dispensations for Wizards and Sorcerers,

A Witch or Inchantress, at her Abjuration made of her *Sorcery* and Inchantments, shall pay—— 06 02 00
And if she followeth the same Trade after Abjuration, she shall pay—— 12 04 00

Dispensations for Hereticks.

A Pardon and rehabilitation of a Heretick, drawn in an ample form: with the inhibitory Clause before he had made abjuration is—— 36 09 00
If he be a Lay man, and that the Bull containeth an absolution of Infamy, he is to pay—— 12 03 06
And if the Inhibitory Clause be added, he is to pay more—— 12 00 00

Dispensations for Church-Robbers, Thieves, Incendiaries, Plunderers, Ravishers, Perjurers, &c.

A Pardon and Rehabilitation for any of these crimes with the Inhibitory Clause, will cost—— 36 09 00
For Symony. A simple absolution for a Symonist: let him be either Secular or Regular, is—— 36 09 00
But if the Dispensation be for Irregularity, and that it will capacitate the Person to receive Holy Orders, and to hold Church Benefices, he must ad—— 06 02 00
And if the Dispensation be to officiate in other Benefices, besides those which he hath acquired by Symony, he is to agree with the Ordinary, and if the Symonist requires his Pardon, it is dispenced according to the discretion of the Confessor, with an authority to keep his Benefices which he got by Symony, whether he hath already obtained the profits or no with the Clause *nullis* only he is to pay—— 24 07 06

Dispensations for Carnal Sins, or for all sorts of Whorings.

A Priest or Fryer, having lain or carnally sinned with a woman of whatsoever sort or degree, whether a *Nun* or Kinswoman, or a Relation, or with any other, whether married or single, whether within the bounds or Cloisters of his Monastery or elsewhere, whether the Absolution be made in the name of the Clergy or no: it gives him power to exercise his Function, and to hold his Livings: and that together with the Inhibitory Clause, is only——— 36 09 06

A Dispensation for Buggery.

ANd if besides this there be an absolution for Buggery, or for unnatural sin committed with Brute-Beasts, a Dispensation, together with the Inhibitory Clause, will come to——— 90 12 01

A simple absolution for the sin of Buggery, or the sin contrary to Nature, that is to say, with Brute-Beasts, together with a Dispensation and the Inhibitory Clause, is— 36 09 00

A *Nun* having played the Whore very often *aut intra, aut extra, septa Monasterii*, is to be absolved, and rehabilitated to hold the Dignity of her Order, for——— 36 09 00

An Absolution for one that keeps a Whore at Bead and Board, with a Dispensation to hold a Benefice, is——— 04 05 06

For all Acts of Whoring, or such dishonesty committed by a Lay man, he is to be dispensed with for——— 06 02 06

A Lay man, having committed Incest, is to pay——— 04 06 00

A Lay Man having committed Adultery, is to be absolved for——— 04 00 00

But if it be Adultery and Incest together, he is to pay— 06 02 06

For the Adulterer and Adulteress together, is——— 06 06 00

Dispen-

Diſpenſations for Treſpaſſes.

	l.	s.	d.
HE that ſhall Bury the Body of an Excommunicated Man in any Sanctuary, muſt pay	06	02	06
A Licence for Irregularity with power to enjoy a Benefice is	09	02	09
And if he keeps all that he had already obtained, it is	12	03	09
For him that conceals the death of another *Lucri Gratia*	09	02	09
A Prieſt having ignorantly ſaid Maſs in a prohibited place	06	02	00
But if he knew the place to be prohibited, and that the prohibition was by the Ordinary he is to pay	06	02	00
If by the Pope he muſt pay	12	03	06
A Prieſt having made a *Clandeſtine* Marriage, and ſaid Maſs in the preſence of the Married Couple	06	00	00
And every Lay Man that was then preſent	03	00	00
If any Man hinders the Execution of a Bull or Apoſtolical Mandates, his Abſolution will coſt him	36	09	00
And every one of his Aſſiſtants muſt pay	12	03	00
A Merchant having brought Warlike weapons amongſt the *Sarazens*, except he brings ſome profitable goods back in exchange, he is to pay	12	03	06
But if he hath brought conſiderable goods he is to agree with the Prelate			
If a ſervant retains the Goods of his deceaſed Maſter for his wages, after being adviſed to reſtore them, and will not, he is to be abſolved for	06	02	00
A Biſhop having ſworn to take a Voyage to St. *Peters* in *Rome*, and never performed, he pays	12	03	06
The Abſolution of a ſpiritual ſentence of Excommunication given out by the Ordinary	06	02	06
But if the ſaid ſentence hath been given out of the Apoſtolical ſeat, it muſt be	12	02	06

Dispensations and Pardons for Irregularities.

	l.	s.	d.
AN Absolution or a Dispensation for Irregularity is	05	13	00
And if there be a general Absolution for all sins it is	08	19	00
If the Irregularity hath been cause of giving of Judgment in some criminal matter of Fact, and that there was not an absolution for the Fact, but only an Absolution for Infamy, with the Inhibitory Clause, it is only	03	07	06
And if in the Bull be a Dispensation of Irregularity any Licence for passing such Judgment afterwards as often as occasion did require, and also Authority for being an Advocate in Criminal causes, it will cost	45	00	00
But if the Bull contains a general absolution for all sins passed, or for sins not yet committed: and also for all sorts of Irregularities, it will cost	50	12	06
He that is guilty of Irregularity by reason of exercising the profession of a Physitian, must pay for the first Dispensation	56	09	00
And if the Bull alloweth him a permission to follow his profession, in the future, he shall pay more	05	02	06

Dispensations for Burials.

A excommunicated person deceased, or one that dyed a violent Death, his Absolution shall cost his friends and Relations	06	02	00
But if the Body be buried in a Sanctuary it will cost	12	03	06

Dispensations for changing and moderating of punishments.

	l.	s.	d.
A Simple moderation of Banishment or perpetual Imprisonment, will cost	04	10	08
The moderation of Banishment from ten to fifteen years, will cost	36	09	00
Or if the Bull contains a Dispensation for Irregularity, and a permission for exercising the Office of a Priest, it will cost	50	12	06
The simple moderation of Banishment, or Imprisonment for ten years, together with a simple Dispensation or Absolution of the crime commited, will cost	25	06	00
And if the Bull contains a Clause of assistance, it will cost, besides the foregoing Tax	06	00	00
A Priest being suspended by his Ordinary from saying Mass, by Reason of being troubled with the falling sickness must pay for his Absolution and Dispensation	06	02	06
And his Bishop is to give him License to say Mass, with a proviso of being allways assisted by another Priest			

Dispensations of Oaths.

THe Dispensation of an Oath or contract being given, to the end one may not be driven or expelled from his occasions or imployments, will be had for	07	02	03
But if the Bull doth contain the inhibitory Clause, together with an Absolution of Infamy, it will cost	56	09	05
And if many are comprehended in the same fact, every one of them must pay	03	00	00
And if there be many contracts for the same thing, and amongst the same persons, for each contract must be paid, besides the Ordinary Tax of the former	03	00	00
A dispensation for one that hath sworn to take his Degrees, in one University, and neglected his promise, so that he could not get his Degrees, his Tax will be	06	02	00
For an Oath that cannot be kept without incurring everlasting			

	l.	s.	d.
Everlasting Damnation; as for example, A dishoneſt vow, or ſome wicked promiſe, the diſpenſation will coſt	06	02	00

And you muſt take notice, that there is difference between the tax of a Biſhop, Abbot, or General of an Order, and the tax of ordinary men; for the Prelates are left to their Confeſſors Diſcretion,

Diſpenſations for the changing of a Vow.

A Man having vowed, but not ſolemnly to take the Habit of ſome Order, or Religion, to the end he may change his Vow, he muſt have a Diſpenſation which is made in Conſcience, it will coſt but	15	04	00
If a Man hath taken a Vow of Chaſtity ſolemnly he is to have his diſpenſation for not keeping his Vow if need be, but he is to pay the Prelate the ſum of	15	04	00
If any man after taking an Oath of entering into a Religious Life, takes a Fancy to marry rather than to perform his Oath or proceed according to his Vow he is to be abſolved *de jure*, only he muſt pay	15	04	00
And he ſhall be enjoined, in the Bull, to ſtand to his vow in Caſe he out-lives his firſt Wife			
For the prolonging of the term of Vows, to go to the Holy Sepulchre or to Saint *Peters* at *Rome*, provided there be a lawful cauſe for it, yet a Diſpenſation will coſt	09	02	09
If the Diſpenſation be for two years it will be but	04	00	01
For changing the Pilgrimage of the Sepulchre for another; you muſt pay	12	03	06
Beſides gratifying the Prelate, to change one vow for another, will coſt	06	02	06
For getting a Priviledge from faſting or a permiſſion to wear another habit, rather than the habit of the Order wherein one took his Vow and made his Profeſſion, is	06	02	06
If the Bull contains a great number, the firſt man muſt pay a whole tax, and every one of the reſt a half.			

	l.	s.	d.
But if they are not related, and all of one house every man must pay the whole Tax, *ut supra*			
But if it be for a Chapter, or Convent or some great Collidg, and that the changing of the Vow, shall be for a perpetuity, they must pay	100	00	00

Dispensations for changing the hours of Prayers.

THe Knights of *Malta*, and such others, who would not be confined to any certain time nor hour, but to be left to their own pleasure, their Dispensation will cost	10	03	06
A Reduction or changing of Divine service for one that is defective in his sight, or has any other impediment, is	12	00	06
He that layeth aside the Custom of his own Order, and useth that of another, must pay for his Dispensation	09	02	06
If a Chapter or Convent would change their Liturgy, their Dispensation will cost	60	15	00
And if the Bull will authorize them to alter their Prayers, that is to say, to rehearse the last for the first, and the first for the last, the Dispensation will cost	100	15	00

Dispensations for doing contrary to the New Testament.

THe ordinary Tax hereof is	12	06	06
The removing of dead Corps from one place to another, or to transfer a Congregation, or the Mass, that is to say, into any place, only that place which was appointed for it, a Dispensation will cost	60	00	00

Diſpenſations for the Reduction or Diminution of the Maſs.

TO Reduce or ſhorten a Maſs, when the Revenue is ſmall, the Diſpenſation will coſt —— 04 03 06
And if the Inhibitory Clauſe be added, you muſt pay —— 08 06 00
If a Rector of any Benefice deſires a Diſpenſation for abreviating the Maſs, and that he would have this Diſpenſation to be for him and his ſucceſſors, he may obtain his requeſt, but he ſhall pay —— 30 10 00
If it be a Chapter, Colledge, or Corporation that deſires ſuch a Diſpenſation they muſt pay —— 40 10 00

Diſpenſations for Confirmations.

THe Confirmation of a Statute for a Cathedral will coſt —— 80 19 00
If it be for a Colledge, it will coſt but —— 60 15 03
The Confirmation of a League or agreement made between two perſons of quality, provided that there being in Amity, Peace, or Charity one with another, will be rather to the advantage, than to the diſadvantage of the Church, and that their agreement will be according to the Canons of the Law, will coſt but —— 12 03 06
All confirmations of the alienations of Eccleſiaſtical goods are Taxed at —— 12 03 06
The Confirmation of a Statute concerning a certain number of Eccleſiaſtical Benefices will coſt —— 40 10 00
A confirmation for an erection or reſerve of a Right of Patronage, will coſt according to the value or profit of the Patronage, at leaſt —— 23 15 09
The confirmation for a perpetual League or aliance made by the Ordinary, for a fact which the Law allowes of, will coſt but —— 50 00 00

Dispensations for Benefices and Rights for the Poor.

A Prescript to chuse an Attorney that one would, or for to confirm unto a poor man the term of five years with the choice of Paymasters and Creditors will cost ——— 05 00 00

And if the Clause Derogatory, be added from the Law, with Orders for Bankcrupts and Brokers, in a certain way and form of paying their Creditors, it will cost — 08 02 08

But if it be for a Clerk, and granted in a Chapter, it will be ——— 05 01 06

And if the Bull contains an absolution from Ecclesiastical censures it will cost ——— 06 01 06

And if the Bull brings Dispensations for Irregularities it will cost ——— 09 02 09

Dispensations for Declarations.

ALL Declarations of Law, whether it be matters of Religion, or Murder, or any other thing, are ordinarily Taxed ——— 06 02 06

But if it be in cases of Matrimony, it will cost ——— 09 03 07

For Transumptis, videmus, & per inde valere.

IF any Priest having lost the Letters of his Orders, comes to the Bishop which ordained him before, then he must pay for the renewing of his Letters and his Commission again the sum of ——— 06 02 00

For a Letter of Indictment for a fact committed in the time of supplication, though it was no hinderance to the Confessors of the Bull, neither occasioned the altering or changing of the Rate which was before set upon the said Bull will cost ——— 06 02 00

But

But if the Rate or Tax was changed, and that it exceeded six pound, you must pay the overplus ———

Licences and Dispensations for Indulgences.

A Licence for transferring a Parish Church, to a Monastery with all things thereunto belonging, will cost— 24 06 08

And if the Bull mentions a prophanation of the place, where the said Church was first erected it will be ——— 40 00 00

A Licence for building a Font for the Christening of Children, is ——— 24 06 00

For building a Colledge Church, or the changing a Parochial into a Collegial is ——— 100 00 00

To Build a Parish Church, and therein to erect a Font, is Licensed for ——— 24 06 07

A License for transferring a Church-yard or a Sanctuary unto any temporal use, will cost ——— 12 03 00

And if this alteration is made upon the Request of a whole Corporation or City, it will cost ——— 48 12 06

A License to transfer or remove Reliques from one place to another, is ——— 09 02 06

A Licence for saying Mass in an execrated Chappel, is— 12 03 00

And if the Bull holds a priviledge for erecting a Parochial Church in that place, it will cost ——— 18 03 06

A Reserve of a Right of Patronage for ones self and his Heirs, will cost ——— 40 10 06

To Build a Shop in the Ally or Entry, of any Church will cost ——— 12 03 00

A Licence for erecting a Fraternity and a Nunnery, together with a permission for their being conversant one with another, and also authority to confess one to another, and for keeping a neat Alter: and for Receivng the Sacrament at their pleasure ——— 01 02 06

To change the Feast of St. *Didacus*, otherwise then after the manner and order of that Rubrick *de Translatione officii*, will cost ——— 12 13 06

A License for saying Mass in all places, will cost— 09 00 00

	l.	s.	d.
For one Prieſt to ſay Maſs twice a day, nay three times, if he be *in terra heretica*	05	03	06
But if a Colledge, Church or Chapter, or a Corporation of Secular Prieſts together, deſire this priviledge, it will coſt them	100	18	00
A whole City being interdicted yet the Major, Aldermen, and Burgeſſes of that City may have a Licence to hear Maſs in their own Houſes, and may alſo be buried in their own Chappels, paying for their Licence	100	06	00
But if they will have an Altar *portacule*, that is a portable Alter, they muſt pay more	08	00	00
If the Bull be for the Husband and the Wife it will coſt	09	00	00
And if it comprehends their Children, the Tax will be	13	00	00
A Licence for ſaying two Maſſes before day, *niſi fuerit in terra heretica*, or at *Chriſtmaſs* day, when every Prieſt is bound to ſay three Maſſes, will coſt	12	03	06
To publiſh the Pardons of the Cardinals without Licence from the Ordinary, will coſt	06	00	00
A Licence for ſaying the Canonical hours, in any other way or order than according to the conſtitution of the Dioceſs wherein one is beneficed, will coſt	06	02	06
And if it be for a Monk, it will coſt	09	02	09
And if the Bull doth give him leave to ſay his Prayers as he likes beſt, it ſhall coſt	12	03	09
A ſecular Prieſt that intends to diſpoſe of goods to his Relations and not to the Clergy, he muſt pay for his Licence	12	03	06
But if a Regular had a deſigne to leave ſome of the oods he hath in his poſſeſſion unto his friends, he muſt pay for his Licence but	07	03	04
And if the goods were acquired out of the goods of the Monaſtery he cannot diſpoſe of them, *ſine Licentia puerioris*, and that can hardly be gotten			
If a Biſhop diſtributes all his goods to his Relations he ought to hire his Licence, which will coſt	36	09	00
If an Abbot or Superior of a Convent, he is to pay	50	00	00
To change ones proper Name	09	02	09

	l.	s.	d.
A Licence for reconsecrating a Church, or Church-yard is	12	03	06
A Licence for a Child of twelve years to hold a Canons place in a Cathedral, notwithstanding all the Rules of the Chancery contradicting such things, yet he may obtain his Licence for	12	03	03
And if he be thirteen years old, he pays but	06	00	00
For a man to have a Licence to say Mass in *Greek* amongst the *Grecians*	09	02	00
For having authority to visit the Holy Sepulchre is	04	01	04
A Bishop that would exempt himself a whole year from being consecrated, he must pay for his Licence	50	09	06
And if he would have it for seaven years he may, paying only	50	02	09
A Licence for saying Mass with the Head covered shall cost	05	09	10
If a Bishop or Abbot desires such a Licence he is to pay	24	06	00
A Dispensation for a Titular Bishop, for his *non Residens*, in his own Bishoprick will cost	18	04	02
To hold two several employs in the same Church, will cost	12	03	06
For a titular Bishop that would exempt himself (for ever) from taking a journy to St. *Peters* of *Rome*, by reason of the distance of the place, a Licence will cost	24	06	00
And if it be for ever	52	12	06
A Dispensation for the Bastard of a Lay-man or Clergy-man, that he may enjoy the Legacy or Gift, which his Father hath left, as far as the value of two hundred Ducats, it will cost	12	03	06
And if he be the son of a Monck, that hath Power to make a will, he pays	34	06	00
To preach on Sunday, and other Festival days, for the space of five years, for the redeeming of poor Prisoners, the Licence will cost	12	03	06
For the Chapter of a Cathedral, to contribute some monies for the maintainance and reparation of a Town, will cost	24	06	00

	l.	s.	d.
A Dispensation for a Temporal Lord, and his Family to eat the flesh of Beasts slain by *Sarazens*, will cost	30	09	06
A woman of honour accompanied with four Gentlewomen more having a desire to visit a Convent four times a year, and then to stay for a considerable time must pay for her Licence	12	03	06
A Father that will put his Daughter to be bred with Nuns in their Convent, must pay	10	03	06
A Licence for a married man for Receiving the habit of the third Order of St. *Francis*, that is to say the habit of penance, will cost	12	03	06
A Licence for a Knight of St. *James*, that he may marry a Widow contrary to the Order of his Knighthood	12	03	06
Licence for a Fryer to here the confession of any other Nuns but those of his own habit and order, will cost	15	04	00
A Licence for an Abbess, and three or four of her Nuns together with so many jocond Fryers to go abroad in the Country, to see some Lands and Tenements belonging to the Mother Abbess, and there to recreate themselves for a week or two, will cost	24	06	00
They may stay, a little longer provided they go allways *bini & bini*, that is to say, two and two, and they are to have a great care least they may give any bad example, and if they do not live *Caste*, that is Chast at least, let them live *Caute*, that is warily			
A Cordileir having acquired a parcel of Lands or a sum of mony by his own Industry, may leave it to his Nephews or Relations paying for his Licence the sum of	12	03	06
A Regular having a desire to wear Shirts, or to Lay in Sheets must pay for his Licence	12	03	06
A whole Convent of Fryers having a desire to change from one Order to another, must day for his Licence	40	10	00
But if the Order to which they alter be the more straight they pay only	12	03	06
But if they change one Convent for another with the Revenues and Utensils, and all other goods the Prior or Guardian of each Convent must pay	06	00	00

	l.	s.	d.
A Licence to live in a Hermitage will coſt	12	03	06
An Apoſtate having Renounced his habit and Order, and being again deſirous to turn to his former profeſſion, muſt pay for his transgreſſions	10	03	06
Laſtly, If any man have a deſire to wear the Habit of any Order privately, or under his own Garment, he muſt pay for his Licence, the ſum of	06	03	06

I Have here ſet down for the better confirmation and juſtification of the truth of this Book, the particular form of Abſolution, that theſe Miſſionaries do uſe to ſuch perſons as do confeſs to them, and this is called an *Abſolutio gratialis*, and is moſt commonly uſed to ſick perſons.

After the Penitent having confeſſed his ſins, the Miſſinar y begins his Abſolution after this manner.

Miſeriatur tui omnipotens Deus, & dimiſis omnibus peccatis tuis, per ducat te ad vitam æternam, Amen.

Indulgentiam Abſolutionem & Remiſſionem omnium peccatorum tuorum tribuat tibi omnipotens & miſericors Dominus, Amen.

Deinde Injungit penitentiam, ſicut ipſi videbitur convenience & poſtea dicit

DOminus noſter Jeſus Chriſtus, te abſolvat & ego Authoritate, ipſius qua fungor te abſolvo. Imprimis ab omni Vinculo excommunicationis majoris & mineris, ſi fuerit Clericus, diſit ſuſpentionis aut interdicti, ſi forte in curruiſti & de inde abſolvo te ab omnibus peccatis tuis & ab omnibus pœnis tibi in Purgatorio debitis pro peccatis & delictis & reſtituo te unitate, & participatione Eccleſiæ & virtute authoritate ſpeciali mihi in hac parte Commiſſa reſtituo te illi Innocentiæ in qua eras quando baptiſatus fuiſti & ſi hac vice non moriaris reſervo tibi hanc gratiam pro extremo mortis articulo. In nomine Patris & Fili, & ſpiritus ſancti, Amen Jeſus.

Paſio Domini noſtri Jeſu Chriſti, & merita Beatæ Mariæ ſemper Virginis & omnium ſanctorum & ſanctarum ut quicquid bonificeris vel mali patienter Juſtineris ſint tibi in Remiſſionem peccatorum tuorum augmentum gratiæ & premium vitæ æternæ. Amen. *pax tecum.*

The

OUR Lord *Jeſus Chriſt* abſolve thee, and by vertue of the Authority that I hold, I do abſolve thee; Firſt, from all ſorts of Excommunications, whether great or ſmall. If the Penitent be a Clerk, he muſt ſay; from all ſorts of Suſpentions and Interdicts, (if by chance you have incurred any) Then I abſolve thee from all thy ſins, and from all ſins and torments due to thee in Purgatory for thy ſins and Tranſgreſſions; And I receive thee into the Union and Participation of the Church And by vertue of a ſpetial Authority to me committed. I reſtore thee into that Innocency in which thou haſt been when thou wert Baptiz'd. And if thou die not at this time, I reſerve to thee this Grace, to the hour of thy Death; *In the Name of the Father*, &c. and by the merits and Paſſion of our *Lord* and *Saviour Jeſus Chriſt*, and the merits of the ever bleſſed *Virgin Mary*, and of all the Saints and Virgins; That whatſoever ſins thou haſt committed, and whatſoever Injuries thou patiently haſt ſuffered, let them be unto thee a Remiſſion of thy ſins, and an augmentation to Grace, and a *Præmium* of life everlaſting. *Amen*, Peace be with you.

THE POSTSCRIPT

AND now I hope I have made good that I promiſed, ſufficiently diſcovering the cheats of theſe Merchants of ſouls, and therefore your Charity will give me leave to ſay with the Apoſtle, *tantum, bonum certamen certavi*, though I have not mentioned half the Abominations that are practiced in this kind, but I hope this is enough to prove, that mony rather than true repentance is made the ground of the Abſolution of the moſt hainous ſins: but I hope God will give me more leiſure, and better opportunities of detecting the wickedneſs of this myſtical *Babilon*, and then I engage never to be weary of the deſigne I have undertook in declaring to the World the enormities of the Church, whereof I was once a Member, and was (though ignorantly) as great a deluder as any of them. But thanks be to God who hath opened the eyes of my underſtanding to diſcover the light

light of his glorious Cofpel, which I acknowledge as his infinite mercy, and who hath enjoined me being now converted, to ſtrengthen my Brethren: and therefore I beſeech you as you love God, and tender the ſalvation of your own ſouls to deteſt not only the vices themſelves, but the manner of forgiving them, practiſed in the Church of Rome. And beware of its Miſſionaries, who go about like Wolves in Sheeps cloathing, ſeeking whom they may devour, and have no other end, but to breed confuſions amongſt us, to make us break the bond of Union and Charity, in which we ought all to be united, in one Lord *Jeſus*. To whom, be all honour, and glory, *World without end.*

An Appendix.

These Names of Missionaries and Penitentiaries are all one, the distinction only is, that those Penitentiaries do reside in the Court of Rome. *and the Missionaries are those which are dispersed through the World, notwithstanding they have the same power and Authority to absolve* id est a Casibus Reservatis; *The truth is, these do not directly accumulate or gather these sums, u they are to enlighten the Penance and Pilgrimage of the Penitents for paying these forementioned Taxes to their several Deputies, appointed in all places to that purpose.*

FINIS.

The Authors Teſtimony from the Univerſity.

THeſe are to Certifie All whom it may Concern, That Mr. *Anthony Egan* Clerk, lately a *Franciſcan* Fryer in *Ireland*: but now of the *Reformed Religion*, hath for the time of his Abode in the Univerſity of *Oxford*, behaved himſelf ſoberly, diſcreetly, and ſtudiouſly, and thereby hath been a happy means to reduce ſome perſons to the Church of *England*, who had been formerly perverted. *In Witneſs* whereof, I have hereunto put my Hand & Seal, in ſuch Cauſes uſual, this twentyninth day of *Auguſt*, in the year of our *Lord*. 1673.

P. *Bath* and *Wells*
Vice-Chan. of *Oxon*
Joh. Wallis Geo. profeſſor *Oxon*
Idem Teſtor Tho. *Tho. Yates* Preſident
Barlow Coll. Re- of *Brazen Noſe*
ginæ Prepoſitus *Ra. Bathurſt* Principle
of *Trinity* Colledge.
Ab. Campion Proct. *Senior.*
Tho. Tullie Aulæ St.
Edmundi, principalis.

Copia Vera.